THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" MATTHEW 5: 16.

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THE GIFT OF PROPHECY IN THE CHURCH

NEPHI L. MORRIS

(*Concluded from page 229*)

AFTER Orson Hyde had offered this prayer, and remembered his good friend in Philadelphia whom he prayed the Lord to bless in his basket and in his store, but more than all in the rich things of eternity, he then prayed for his wife and children in their want and poverty, and the Saints in their persecutions. He erected a monument in commemoration of the event, true to the oriental practice, and went back to the city of Jerusalem.

He stopped with a Mrs. Whiting, the wife of an English missionary, as the fruits of whose labours only four conversions had been made among the Jews. A few months later he made his way back toward continental Europe and toward London. At Trieste, on the Adriatic coast, he wrote a letter to Parley P. Pratt, the author of the hymn which we sang, and who was publishing the *Millennial Star* in the City of Liverpool. He made a report of his labours, told how slow the Jews were to receive his message, told of his dedication of the land, and of the joy he had in the exercise of his apostolic calling and in performing his mission to Jerusalem. Then he said, in speaking of the future of Jerusalem: "It was by political power and influence that the Jewish nation was broken down, and her subjects dispersed abroad; and I will here hazard the opinion, that by political power and influence they will be gathered and built up; and further"—and here is the remarkable thing—"that England is destined in the wisdom and economy of heaven to stretch forth the arm of political power, and advance in the front ranks of this glorious enterprise."

Parley P. Pratt had the simplicity of faith to publish that very

letter, and the words which I have read, in volume II of the *Millennial Star*, published in 1812. This prediction was thereby given to the "immortal custody of the press."

This is a manifestation of the gift of prophecy. Not in all the Christian world, since the days of Paul and Peter, has there arisen a prophet who could speak under the power of God and foretell events as these men did in this instance. Orson Hyde, almost forgotten, buried in an obscure cemetery in a little village in Sanpete; volume II of the *Millennial Star*, buried in the dust of three quarters of a century, also almost forgotten.

Fifty years rolled by, another score of years passed by, and the great World War broke out in 1914. England had her vital interests in the East—the Suez Canal, Gibraltar, the Orient, the upper coast of Africa—points of great strategic value. General Maude was dispatched to the East, but failed in his hazardous campaign to reach his objective. General Sir Edmund Allenby, later, was chosen for the accomplishment of this great task, and finally succeeded after waging a most heroic battle against all kinds of obstacles—need of water, tremendous difficulties in transportation facilities, etc. However, on December 10, 1917, General Allenby surrounded the city of Jerusalem, and on the following day entered that city without resistance, and took peaceable possession of it. Not one stone was turned, not one inch of ground was disturbed, not a gunshot was fired, not even a salute to the conquerors; but the gates were thrown open as though it were a great religious pageant, and General Sir Edmund Allenby with his staff took possession of the Sacred City, and at once issued a proclamation establishing martial law. He published in the several languages spoken in that polyglot community a proclamation, assuring to all, racial, religious, and political freedom, and declaring as sacred and inviolate all shrines and temples and sacred places; because that city was the home and the birthplace of the world's three great religions—Judaism, Christianity and Mohammedanism.

No sooner had the occupation of Jerusalem been accomplished and the English government placed in absolute and undisputed control, than General Allenby advised his home government of this achievement. Premier Lord Balfour promptly proclaimed the policy of the English government with respect to the Jews and Palestine. He proclaimed the friendliness of the British people with respect to the Zionist movement, and thereby were the gates of Jerusalem thrown wide open to the Jews of all the world.

When this had been accomplished, the governments, at the close of the war, established certain mandatories in the East. The little republic of Armenia was organised, up toward the north. France assumed her mandatory over another area, and Italy was given hers; but when the British mandatory was

created, it was made to include the whole of Palestine, and thereby was the prophecy of Orson Hyde literally and marvelously fulfiled. He said that it is in the wisdom and economy of heaven that the English people will stretch forth their arm of political power and stand in the front ranks of the glorious enterprise of restoring the Jews to their promised land of old.

When the debt commission was created, which had to do with all the affairs of the Syrian region, an Englishman by the name of Sir Adam Block was made chairman of the commission. Not one pound of debts could be paid, nor could a pound be received in settlement of disputes, without the approval of this distinguished Englishman. When the mandatory assumed by England was completely organised, a Jew by the name of Sir Herbert Samuel, a British subject, was made the Lord High Commissioner of Palestine. He was endowed with absolute authority in administering all the affairs of that region, subject only to direction from Downing Street, London. Behind him stood all the power, both military and naval, of the British Empire. Sir Herbert Samuel, a late descendant of the once sagacious and powerful Solomon, exercised more power, and to this day enjoys a glory that was never eclipsed by his illustrious, royal predecessor in all his regal splendour.

Let me repeat, Orson Hyde declared that when that long looked-for event, the regathering of the Jews, in the land of their fathers in the city where David dwelt, should occur, it would be done through the exercise of the political power of the English people, and that the English nation would stand in the front ranks of that glorious enterprise. A score of prophets have foretold the event. Perhaps a hundred have predicted that Jerusalem would be rebuilt, that the seed of Abraham would again be established as a nation in their promised land; but through all the annals of history since man first spoke in the name of Deity, only one prophet predicted that the English people would be the divinely chosen instrument in the accomplishment of that momentous event, and that man was Orson Hyde, an Apostle of the Church in this Gospel dispensation.

Incidentally, it is a matter of peculiar interest to observe that in the staff of General Allenby, which was accompanied by French, Italian, and American military officers, there was a grand-nephew of the man who made this wonderful prophecy concerning England's part in this dramatic event.

Parley P. Pratt sang, "Lo, Israel filled with joy shall now be gathered home, their wealth and means employ to build Jerusalem."

No sooner had Lord Balfour announced the policy of his government with respect to Jerusalem, than the Jews from all parts of the earth, whither they had been scattered like chaff blown by the wind, turned their faces and their hearts toward Jerusalem.

All of the Jews never did live in Palestine. All of the Jews never will assemble there. I fancy very few will care to leave this land of golden opportunity for anything that Palestine appears to be able to offer their thrifty instincts at this stage of its development. But the oppressed Jews of the once, if not the still, tyrannical Russia, and of Austria and other Balkan states, whose soil has been drenched by Jewish blood through the many ages that have passed, are eagerly looking forward to the rebuilding of Jerusalem and the reoccupation of Palestine, as an errant son looks forward to his return home.

A Russian Rabbi told me a few years ago that there were five hundred thousand Jews making their way at that time to the Holy Land, but the great work of rebuilding, of preparation, must precede emigration. There are streets and houses to be built. There are water supplies and sanitary provisions to be furnished before any great increase of population could be domiciled there. In other words, as Parley P. Pratt said in the hymn, "their wealth and means" must be employed to build Jerusalem.

Another interesting thing in connection with the prophecy is that Orson Hyde prayed that the Lord would move upon the hearts of kings and of nations to befriend His purposes with respect to Palestine, and that such nations would be preserved from famine and pestilence, the sword, and scourges of the earth.

In the great titantic struggle of the World War, what was the attitude of the two contending powers with respect to the Holy Land? The Central Powers were allied with Turkey, and were necessarily committed to the perpetuation of Turkish rule in Palestine. Orson Hyde prayed that those nations that would not be friendly to the purposes of the Lord with reference to this land, should be "utterly wasted." On the other hand, no sooner had England and her allies attained to mastery of the situation in the East than she officially proclaimed her friendliness with respect to the purposes of God concerning Palestine. And how did England emerge from that great war? Undoubtedly she came through the fiery furnace with more terrible experiences than she had ever known, and with heavier responsibilities than ever had rested upon her. But she also emerged with added territorial dominion, greater power and glory than she had ever enjoyed before. Her achievements in this war were incomparably superior to any of the achievements of the past because she triumphed in a cause that was greater than the cause of a nation—it was the cause of humanity and righteousness.

As to the other Powers: what a pitiable spectacle Austria has become! Immediately after the war she was politically and financially bankrupt. She was offered on the auction block, and there was not a buyer at any price. She was only permitted to

exist as a political necessity, and the glory that was once Austria has crumbled to the dust, with the House of the Hapsburgs. And where are the Hohenzollerns? The once imperial war lord is precluded by the sentiment of the German people from ever planting his imperial foot upon the soil of the Fatherland. He is a recluse and a renegade in a castle in Holland. Where are the kings and emperors of yesterday? "The wind hath blown them all away."

Yes, the Hapsburgs and the Hohenzollerns and a full score of other royal personages have been swept from the stage of human affairs within the decade just past. Could the prayer of our prophet-missionary, uttered upon the Mount of Olives, be more dramatically, more tragically, or more precisely answered, than in the case of these two once glorious empires?

We believe in prophets. We believe in the exercise of the prophetic gift, and time has vindicated our implicit faith in both. From the founder of our faith, to the Apostles of the Church, and the Elders of the local ministry, or the writers of our hymns, the prophetic gift has been manifest in a marvelous degree. It is so common among us in the ministry at home and abroad that we have failed to appreciate its value as an evidence of the divinity that is always present with us.

If, as Thomas Hartwell Horne says, "Prophecy is a miracle of knowledge, a declaration or representation of something future, beyond the power of human sagacity to discern or to calculate" and if it is "the highest evidence that can be given of supernatural communication with the Diety, and the truth of a revelation from God" what higher evidence could be asked for by serious-minded men and women than has been presented here this afternoon in connection with this single prophecy made by Orson Hyde, an Elder of this Church? What greater testimony could we Latter-day Saints ask for than these innumerable prophecies, which are commonly made in the ministry of the Priesthood at home?

You have lived to see the fulfilment of a thousand prophecies which you have heard predicted by the Elders in this Church. The world may behold to-day the literal fulfilment of this prophecy, which was made by Orson Hyde in the year 1841, concerning Jerusalem. And thus the world and the Latter-day Saints may both read and hear this and other prophecies, and later perceive the corresponding event by which both they and we become witnesses of the miracle of knowledge—a divine prophecy!

If prophecy is the highest evidence that can be given of a divine communication, what a mass of evidence we have, and what a cloud of witnesses proclaim this work to be divine! To these, may I add my humble testimony to the divinity of this great latter-day work, in Jesus' name. Amen.

ELDER ADDRESSES THEATRE AUDIENCE

"At the Mercy of the Mormons" was the title of a drama produced March 25th, in the Bedworth, Theatre Royal, about four miles from Nuneaton (Birmingham Conference). Four hundred people were in attendance to witness the "cruelty of the 'Mormons'"—in drama.

Elders Joseph L. Muirbrook and George L. Harrison, having been informed of the intended performance, made the journey from Nuneaton to Bedworth, hopeful that an opportunity would be presented to refute the slanders they judged, from the title of the drama, would be made.

Notwithstanding the difficulties presented, they obtained permission of the theatre manager to address the audience after the performance. The manager told the two Elders that the production would be an "extreme misrepresentation," and advised them to "close their eyes to parts of it!" After seeing the play the Elders felt to agree with the manager that the play was certainly nothing but an extreme misrepresentation. The Elders were portrayed as users of intoxicants, treacherous villains and murderers, or as the hero of the play said, "fiends in the eyes of all right-minded English people." The women of the play, as the wives of the Elders, were shown to be nothing more than slaves.

At the close of the performance, the manager announced that a "real Mormon" would address the audience. Elder Harrison urged his hearers to be fair-minded, and to thoughtfully consider "Mormonism" in its true light. He refuted the slanders made in the play, and explained, among other things, that the appellation "Mormon" was a nickname for the members of the Church of Jesus Christ of Latter-day Saints.

The audience listened closely to Elder Harrison's refutation, and when he had finished, applauded him. Elder Muirbrook was unable to speak to the audience because of a cold, but he stationed himself at the exit, answered questions, and distributed tracts and pamphlets.

Thus, what might have otherwise been a source of much trouble and misunderstanding was turned into a very favourable opportunity for preaching the Gospel to about four hundred people.

THE GREATEST NEED OF MAN

As the world gets civilised, religion is coming to be more and more the spiritual attitude. For ages the principal thing in religion has been the intellectual belief of man, and correct belief has not ceased to be of vital importance as an element in true religion.

Religion must clothe itself in some way, and intellectual belief as an element in religion will perhaps become more and more important as the world goes on, because, if a man is working on a wrong theory he will not accomplish so much.

"Beliefs are necessary," says Carlyle, and of necessity he has in mind right beliefs.

Man from the beginning of the world has been feeling the presence of an invisible world about him. This has been the one thing, the great thing, that has characterised the world always and more universally than any other conceivable thing—man has felt that he was surrounded by a spiritual environment. And this consciousness of God is a thousand times more dominant to-day in the world than it was in the early ages. All the seers, all the poets have given utterance to the thought of man's kinship with a Power outside of himself, greater than himself. The old Psalmist felt that Presence, and declared that it was impossible to escape it. If I go up into the heavens, he said, it will be there. If I go down into the deeps it will be there. If I hide in the dark, the dark is light about me.

In by-gone ages men have come into relations with God as closely as their knowledge and their natures would permit. Religion to-day means, primarily, coming into close living-relation with God. It is getting clear thoughts about His laws, about His methods, about human destiny. It is getting the noblest conception of Him that we can, and then living accordingly. It is studying His laws in the stars overhead, in the dust under our feet, in the growth of nations, the development of industry, the progress of government, of art, of science and the life of individual man. It is finding out the divine laws of life and growth toward betterment.

From this point of view, therefore, religion is by far the most important thing that any man or woman can ever come into possession of. It becomes a practical working faith, something steady and true in all the turmoil and change and struggle of life. This is the great need of man, to have his feet planted on something that stands, that is solid, that does not shift like the sands of the seashore.

And this religion, if it be true in purpose, lofty in love, humble in service, will put one in right relations with his fellowmen, which will inevitably keep him in right relation with God. Love to God and loving one's neighbour is one and the same—the two faces of the one shield.—Editorial in *Deseret News*.

THE thrift of time will repay in after-life with usury of profit beyond your most sanguine dream, and waste of it will make you dwindle alike in intellectual and moral stature beyond your darkest reckoning.—W. E. GLADSTONE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

JAMES E. TALMAGE, Editor

THURSDAY, APRIL 16, 1925

EDITORIAL

IN BEATEN PATHS

THE HIGHWAYS of England are of good report and justly so. Scarcely less famous are the footpaths and byways, those narrow thoroughfares that run through fields and meadows, farms, parks, and private estates. Very convenient they are as direct ways or cross-cuts; and usually pleasant to follow, for they lead away from the hard roads of heavy traffic, into clover patches and greensward, sometimes through copses and alongside running brooks.

Some of those inviting paths were established centuries ago. Common use has insured their permanency; and ownership is vested in the great public by undisputed title. Fields or gardens spread out on either side, fallow soil or growing crops, and, according to season, tender blade, green earing grain, or rich brown corn awaiting the harvester.

How small an area is occupied by the footpath; how wide the field! The path is for travel only. He whose duty it is to work the field, to plow and sow, to harrow and weed and harvest, rarely treads the path; it is not maintained for him.

Those paths are hard trodden; grain nor grass nor flowers can thrive on them. They are not to be plowed or fertilised. If good seed should fall upon the unmellowed surface it would but shrivel and die.

Missionary Elders, are you travelers only, seeking the shortest and pleasantest cut from one stopping place to the next, or are you tillers of the soil? Leave the beaten paths and go afield. Plow deep; plant wisely and well. Let not a square yard go unturned or be left unseeded. This means work, work that must be attended to in the season. Think not that the soil is sterile because no rich crop springs from the compacted clay of the footpath.

We, my fellow-servants, are called to labour in the broad expanses, in the wide fields of human souls. We are trusted workers in the garden of the Lord. The Master has appointed unto each his part, and the season is speeding by.

True, we are specifically designated as Traveling Elders, and travel we must. But mere passing from place to place is not our

work; that is only the means of reaching the particular part of the field in which the labour of the day is to be done. Within the area assigned we must be active; and every part of that area must be covered, be it a small patch, or a broad unit.

But a small fraction of the missionary field has yet been worked. Great as are the results already achieved, gratifying as the harvests have been and are, there are uncounted acres yet to be tilled.

Conference presidents are requested to survey their districts with discriminating care, and to send their missionaries into the most promising sections where but little systematic work has yet been carried on. It is time to break new ground.—J. E. T.

A CHAPEL AT NORWICH

We rejoice in being able to announce that the Latter-day Saints in Norwich will soon be occupying a chapel of their own. During the last few months several building sites in that historic city have been considered with a view to possible purchase; and the most suitable of these, on which stands a commodious chapel, has been acquired by the Church. The purchase was made on the 3rd of April.

The property is situated on Park Lane, in one of the most inviting of the residence districts; and the building has been known heretofore as the New Church. It is of easy access by tram though no car-line runs near enough to cause disturbing noise. The street on which the chapel stands is a choice one, and in a good sense exclusive.

The building is of red brick with grey stone facings, arched entrance and windows of tinted art-glass. It comprises three rooms, in the first of which, the chapel proper, stands a fine pipe-organ of superior quality. The rooms are provided with suitable seats and other appropriate furniture. The building is to be renovated throughout, and several alterations will be made in the interior arrangements. A baptismal font will be installed; and electric lights are to replace the present gasoliers.

When ready for occupancy, the Norwich Chapel will be dedicated with appropriate services.—J. E. T.

THE HULL CONFERENCE

The Hull Conference convened on March 29th at Grimsby. There were in attendance President James E. Talmage and Sister May Booth Talmage, Elder Walter H. Allington of the London Conference, the missionaries of the Hull Conference and many members and friends. Three general sessions were held in addition to

special meetings of the Relief Society, of the Priesthood, and of missionaries. A good spirit was manifest throughout the various sessions and special meetings. A deep and lasting impression was made upon the Elders and the many members and friends in attendance by the humble testimonies of the missionaries and by the message of the President of the Mission.

The Sunday School program carried out the theme, "The Home as a Spiritual Force." Essays dealing with "The Constituent Parts of an Ideal Home" and "The Influence of Boyhood upon the Lives of Great Men" featured the program.

Sister Talmage stressed obedience and deeds of kindness as means of expressing the love for one's parents. President Talmage recounted his experiences in the several Missions of the continent, and described the Sunday Schools that are carried on in foreign languages.

In the afternoon and evening sessions addresses were delivered by missionaries and the visitors. Special musical numbers were given by the Hull choir, and Elder William Ned Newell sang "Haven of Rest."

President Kenneth A. Brady stressed the fact that salvation is conditioned on obedience to law. Elder Alvarus H. Parry spoke on the eternity of the family relationship and pointed out that eternal progression necessitates an eternal family relationship. Sister Talmage spoke on the opportunities that are afforded by the auxiliary organisations to serve others and to develop oneself. President Talmage pointed out the difference between bigness, a synonym for bulk, and greatness which connotes quality. He declared that although the Church is small numerically, it is the greatest of all churches. In the evening session, President Talmage chose "The Godhead" for his theme. In a convincing manner, he set forth the belief of the Church on this subject and its accordance with Holy Writ.

ALVARUS H. PARRY, Conference Clerk.

"THE SPIRIT BEARETH WITNESS"*

I DESIRE, my brethren and sisters, to enjoy a portion of the Spirit of the Lord while I speak to you. In the Book of Mormon the great truth is declared that when a man speaketh by the power of the Holy Ghost, by that power are his words carried into the hearts of the children of men, and without that power the preacher is as sounding brass and a tinkling cymbal.

When President Heber J. Grant, some few years ago, was in a great southern city, a minister invited him to speak to his con-

*Address delivered by Elder Charles A. Callis, President of the Southern States Mission, in a second overflow meeting of the Ninety-fifth Semi-annual Conference, Sunday, October 5, 1924.

gregation in his church. The President accepted the invitation, and at the close of his remarks the minister said, "Mr. Grant, I wish that I had your earnestness, your faith, and your testimony." It seemed to me that that minister voiced the yearning that is in the souls of millions of world-weary people—the yearning to know for themselves that Jesus is the Christ, the Son of the living God. This testimony:

"Doth not spring from earthly soil,
Nor from its wisdom grow;
'Tis not evoked by students' toil
Though years hath crowned with snow."

This living, personal testimony of the Holy Ghost comes through obedience, through faith, repentance, and baptism by immersion for the remission of sins. Then upon the converted soul is bestowed the Holy Ghost, which gives that soul a personal testimony that this is the work of God, and against which testimony the Saviour said the gates of hell shall never prevail. This people are not priestridden; they are not led around by priests who aspire simply to be leaders. This people have the testimony of the Holy Ghost, and as the sheep know the voice of the shepherd, so we know that these God-given leaders are led by divine revelation. When they speak, the spirit within us answers to the spirit within them; and we rejoice in having the counsel and instructions of our spiritual overseers.

The poet, Parley P. Pratt, said in one of his hymns:

"The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day
Majestic rises on the world.

The clouds of error disappear
Before the rays of truth divine."

The Prophet Isaiah predicted the dawning of a brighter day. He declared that the time would come when people "shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." I know that the Gospel of Jesus Christ was sent into the world to prepare the way for the glorious second coming of the Son of God. I know it is the mission of this Church to preach the Gospel to prepare the way of the Redeemer of Israel to come and reign as King of kings and Lord of lords. I bear my humble testimony to you that this Gospel is spreading abroad, that the hearts of the children of men are being prepared for the millennial dawn; and the glorious advent of the Son of God will come in the due time of the Father, for the signs to precede His coming are in the earth.

A few months ago I was in Norfolk, Virginia. I went through the Navy Yards accompanied by an officer who had joined the

Church. I saw a mighty battleship that had never been completed, and yet workmen were taking it to pieces. That battleship had cost several millions of dollars; but when President Harding called the disarmament conference and a limitation of armament was agreed upon, this majestic man-of-war was doomed to destruction. Huge pieces of steel were lifted out of the battleship, and that steel was bought by a company to be used in the manufacture of agricultural instruments and tools of husbandry. Really, brethren and sisters, I could not help but feel that that was a beginning of the fulfilment of the prophecy that swords should be beaten into plowshares and spears into pruning hooks. The poet, Tennyson, in one of his poems said:

"For I dipped into the future,
Far as human eye could see,
Saw the vision of the world,
And all the wonder that would be;

Saw the heavens fill with commerce,
Argosies of magic sails,
Pilots of the purple twilight,
Dropping down with costly bales;

. . . And there rain'd a ghastly dew
From the nation's airy navies
Grappling in the central blue."

A few weeks ago, near Athens, Georgia, ten thousand people assembled to witness a remarkable demonstration. The United States Senators from Georgia, the Governor of the state, and other state officials were there. And what was this demonstration? It was a demonstration that "Peace hath her victories no less renowned than War." Over the cotton fields, acres and acres of cotton fields, there flew airplanes—machines that had been built for the purposes of destruction, and these airplanes did rain a "ghastly dew" over the cotton fields; they dusted calcium arsenate, a deadly poison, to destroy the boll weevil which has cost the farmers so much by destroying and bringing about a shortage of the cotton crop. And so the Lord is inclining the hearts of his sons to invent machines to assist in the noble art of agriculture.

Brethren and sisters, the Prophet Joseph Smith was raised up by the Lord as the herald of Christ's second coming, to preach the everlasting Gospel. In one of our hymns we read these lines:

"We, through the Holy Ghost,
Can witness better things."

What better things do the Latter-day Saints witness? First of all, we witness the restoration of the glorious Gospel for the salvation of the children of men. We, by the Holy Ghost, know that that restoration hath taken place. By the same power we

know that Joseph Smith is a prophet of God, that upon him was bestowed the holy Melchizedek Priesthood; and because of this we witness the salvation of the dead in the sacred temples which dot this intermountain country. By the same power we know the glories of the resurrection, that when Jesus comes in His glory the righteous dead are going to be resurrected and the glorious millennium will be inaugurated. These are some of the better things we witness through the Holy Ghost. But far above all these things—because these things are dependent on the Saviour—we know that Jesus is the Christ. Let the world say what they will—that Jesus is not divine that His blood did not atone for the sins of mankind, that He did not bring about the resurrection; we know, we witness, we testify by the power of the Holy Ghost that Jesus is the Christ, the Son of the living God, the Redeemer of mankind, and the Author of our eternal salvation. Who would not be a Latter-day Saint? "To whom shall we go?" said Peter, "thou hast the words of eternal life." The words of eternal life are in the glorious Gospel, and the power to officiate for the living and for the dead, thank God, is held by the men who lead and guide this people.

A few months ago I was in a town in Kentucky, attending a conference. One of our brethren held a position at the water-works of that city. I said to him, "I would like to go through the plant and see how you purify this water."

"Come along," he said.

I saw the great settling vats, into which the muddy water of the Ohio River was poured; and I saw a vat containing muddy water and another vat containing clear water.

"Now," I said, "Brother, I can see that this water is clear, but a hundred Ohio cities empty their filth into this river; though the water be clear, there may be germs in it. How do you kill the germs?"

"Come and see" he replied, and so I went into a great underground chamber and saw the huge pipes that conveyed the water to the city mains; and at distances of about four or five feet I beheld doors that opened into cavities in these great pipes. He opened one of the doors, and a flood of light came out. He said, "This light is the ultra-violet ray, a powerful, penetrating light. When the water passes over this light, the germs are killed and the water is rendered fit and pure to drink." What a lesson! When men and women are baptised, they receive the Holy Ghost, and this sanctifying baptism of the Holy Ghost, that baptism likened unto fire, cleanses the soul; it kills the germs of sin; it makes people who love God and keep His commandments fit subjects to enter into the Kingdom of Heaven. I testify and declare unto you that this Gospel is pure; that it purifies those who live it, and without the Gospel no man can ever become pure and enter into the Kingdom of God. "But if we walk

in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." So, through faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the Gift of the Holy Ghost, the blood of Jesus Christ sanctifies us and saves us, makes us fellow-citizens in the household of God. The Lord be praised!

Centuries ago Elisha said to the Lord, "I pray thee, let a double portion of thy Spirit be upon me." This is the Spirit that gives vision, the Spirit that shows the things of God unto man. And so, Latter-day Saints, with you, I fervently and humbly pray, "Lord, give us a double portion of thy Spirit, in the name of Jesus Christ." Amen.

FROM THE MISSION FIELD

Departure—Elder M. Ivan Batty, honourably released from his labours in the British Mission, sailed for his home on the 3rd inst., per s.s. *Montrose*.

Meeting of Traveling Elders—On the 28th inst., the missionaries of the Manchester Conference met in monthly Priesthood meeting. Elder Kenneth F. Schade from the Liverpool Office was in attendance. Each missionary reported his labours, and Elder Schade urged a more concerted effort in the work of preaching the Gospel.

Baptisms—A baptismal service was held on the 28th ult., at Manchester. Two candidates were baptised by Elder Charles A. Halverson, and confirmed by Elders A. Don Batty and John H. Tomlinson.

On the 29th ult., a baptismal service was conducted by President Kenneth A. Brady at the home of Sister Rosa Hudson in Cleethorpes (Hull Conference). Four candidates were baptised in the North Sea by Elder William G. Jackson, and confirmed by Elders John C. Hooper, Alvarus H. Parry, Reginald F. Beames and Samuel P. Martin.

Branch Conferences—The Handsworth Branch (Birmingham Conference) held a conference on the 29th ult. A pleasing program was rendered in the Sunday School session. The speakers of the afternoon and evening sessions were President Joseph E. Tillotson and Elders Lester D. Hovey, James H. Bowns, David H. Newman, Leland N. Wight and Alvah N. Stout. Musical selections were rendered by Sister Florrie and Elder Hovey.

The annual conference of the Leicester Branch (Nottingham Conference) was held on the 29th ult. Sunday School, evening

session, and an officers and teachers meeting were held. The speakers of the day were President Boyd H. Ririe and Elders George O. Gee, Ianthus L. Richards and Grant M. Broadhead.

An interesting and well-attended branch conference was held at Oldham (Manchester Conference) on the 29th inst. A commendable program was rendered in the Sunday School session. The evening session was marked by an unusually large attendance of friends. Elder Kenneth F. Schade, Mission Secretary, was the principal speaker. Other speakers were President Ronald D. McGregor and Elders Charles A. Halverson, George T. Blanch and William W. Depew.

Socials—A social was held by the Aberdeen Branch (Scottish Conference) on the 11th ult. A well-prepared program was rendered and games were played. Elders Clyde R. Service and Floyd C. Stuart were in attendance.

On the 21st ult., the M. I. A. of the Nuneaton Branch (Birmingham Conference) held an enjoyable social at the home of Sister L. J. Gunn. Games were played, and refreshments were served. Elder Joseph L. Muirbrook was in attendance.

The Plymouth Branch (Bristol Conference) held a successful social on the 21st ult. There were in attendance Elders J. Trevor Buddell, Peter J. Clarke and Weldon G. Green.

The Batley Branch (Leeds Conference) gave a social on the 1st inst., for Elder Lynn Lay, who has been transferred to the London Conference, and Elder Elwood G. Meadows, who has been transferred to the Liverpool Conference. An enjoyable program was rendered and each Elder was presented with a set of brushes as a token of remembrance.

On the 1st inst., the Belfast Branch (Ulster Conference) gave a farewell social for President Russell C. Capener, who has been honourably released to return to his home, and Elder Ernest C. Moore, who has been transferred to the Liverpool Conference. The guests of honour were presented with tokens of respect and remembrance.

The Liverpool Branch gave a farewell social on the 1st inst., for Elders G. Martin Hopfenbeck and Rulon H. Sanders, who have been honourably released to return to their homes. A delightful program was rendered, and tokens of love and esteem were presented the departing Elders by their many friends and admirers.

A social was given on the 30th ult., at Grimsby (Hull Conference) by the Grimsby Branch Relief Society. A special feature of the splendid program was a scarf drill and dramatic song presented by Sunday School children under the direction of Mr. and Mrs. Arthur Leason.

A farewell social for Elder Fred B. Alleman, who has been transferred to the Leeds Conference, was given on the 1st inst., at Derby (Nottingham Conference). An entertaining program

was rendered and Elder Alleman was presented with a token of remembrance.

A farewell social was given at Burnley (Liverpool Conference) on the 1st inst., in honour of Elder Grant W. Pett, who has been transferred to the Newcastle Conference. A splendid program was rendered, and a token of love and esteem was presented to Elder Pett.

A Sunday School social was held by the Barnsley Branch (Sheffield Conference) on the 4th inst. Games were played and an enjoyable program was rendered. There were in attendance President O. David Merrill and Elders Harley K. Fernelius, George A. Adamson and Andrew E. Stewart.

KINDNESS

One never knows
How far a kind word goes;
One never sees
How far a smile of friendship flees.
Down, through the years,
The deed forgotten reappears.

One kindly word
The souls of many here has stirred.
Man goes his way
And tells with every passing day,
Until life's end:
"Once unto me he played the friend."

We cannot say
What lips are praising us to-day.
We cannot tell
Whose prayers ask God to guard us well.
But kindness lives
Beyond the memory of him who gives.

EDGAR A. GUEST, in *The Path to Home.*

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